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كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

TRANSLATION: You *(the followers of Muhammad ε)* **are the best of all nations who have been raised for** *(the benefit and salvation of)* **mankind. You command what is right, forbid from evil and believe in Allaah.** {Surah Aal Imraan, verse 110}

The Virtues of the Ummah of Rasulullaah ρ

By
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Translation Edited by
Mufti Afzal Hoosen Elias

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والآخرين محمد رسول الله صلى الله تعالى عليه وسلم خاتم المرسلين
وخير الخلائق اجمعين وكانت كذلك امته خير الامم كما وصفهم الله
تعالى فى كتابه المبين، فكان فيهم علماء صلحاء، اولياء اصفياء، راكعين
ساجدين قانتين خادمين لكتاب الله المبين، واعين وراوين لحديث
نبيه الامين والمجتهدين المستنبطين الفقهاء المجتهدين فصلى الله
على نبيه المصطفى ورسوله المجتبى واصحابه الغر اولى النهى ومن
سلك سبيل الهدى والتقى وآثر الآخرة على الاولى، وقام بخدمة
الدين المتين واتبع الهدى ونهى النفس عن الهوى.

Allaah has showered tremendous bounties on the Ummah of Rasulullaah ρ. Allaah has taken numerous services from this Ummah. Allaah has used them for the service of this Deen, for the preservation of the Qur'aan, for printing and publications, for the narration of the Ahadeeth and Sunnah practices of Rasulullaah ρ and for compiling commentaries on them. Allaah has also inspired the Ummah to participate in Jihaad, has shown them the manner of giving Da'wah and blessed them with wisdom and the ability to give good counsel. Allaah has made them a means of spreading His Deen throughout the world and has decreed that they should remain in existence until Qiyaamah. Together with being the last of all nations, this Ummah is also the best of all nations. They will enjoy a high standing in the Aakhirah, will be the first nation to enter Jannah and will even have the honour of interceding on behalf of others.

After reading about the many virtues of this Ummah in the Qur'aan and Ahadeeth and reading them so often, Allaah has inspired me to compile them into a booklet so that it would be beneficial for the Muslim public Inshaa Allaah. Together with the inspiration, Allaah also gave me the courage to commence this work and made it easy for me. In this way, I was able to think of the verses of the Qur'aan and the Ahadeeth referring to the virtues and features of this Ummah. All praises are due only to Allaah. By the grace of Allaah, this booklet was prepared in just a few days and titled “The Virtues of the Ummah of Rasulullaah ρ”.

An appeal is made to all Muslims to read this booklet and to also read it to others. Together with this, they should also thank Allaah for the tremendous bounties He has blessed us with by including us in the Ummah of our master Hadhrat Muhammad ρ. We should appreciate this

great bounty by forsaking sin and give priority to fulfilling the Faraa'idh, Waajibaat, Sunan and Mustahabbaat. We should make Dhikr in abundance and recite Durood (send salutations) on Rasulullaah ρ, because of whom we are receiving these bounties. In every condition we should live a life befitting of the title of the best of nations.

The booklet is now in the reader's hands and the request is that every person who benefits from it should make good du'aas for the parents of the author, his teachers, his mentors, the publishers and for every person who assisted in the publication.

All assistance comes from Allaah and on Him is all reliance.

Muhammad Aashiq Ilaahi Bulandshahri رحمه الله

Mention and Praises of The Ummah of Rasulullaah ρ in the Qur'aan Majeed

The Ummah of Rasulullaah ρ is the Best of Nations

Allaah states:

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللّهِ

You *(the followers of Muhammad ε)* **are the best of all nations who have been raised for** *(the benefit and salvation of)* **mankind. You command what is right, forbid from evil and believe in Allaah.** {Surah Aal Imraan, verse 110}

This verse of the Qur'aan gives the Ummah (nation) of Rasulullaah ρ the title of "Khayrul Umam" ("the best of nations"). The verse also states the reason for this title. The reason being that this Ummah commands people to do what is right and forbids them from evil.

This Ummah has been blessed with the best and most honoured of Ambiyaa عليهم السلام, they shall remain in existence until Qiyaamah, have the most complete Shari'ah and have had the doors of Allaah's recognition thrown open to them. This Ummah of Muhammad ρ does not belong to a particular tribe or nation and is not restricted to any particular country or continent. The Ummah is international. Its purpose is to be a well-wisher for all others and to make an effort in bringing every person to the doors of Jannah. The phrase ***"who have been raised for mankind"*** refers to this. The outstanding feature of this Ummah is Tableegh, which refers to enjoining others to do good and forbidding them from evil. Special attention should be given to this obligation. Referring to the same, Allaah says in another verse:

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ وَأُوْلَـئِكَ هُمُ الْمُفْلِحُونَ

There should be a group from you who invite towards *(all that is)* **good, command** *(others to do)* **what is right and forbid** *(others from)* **evil. These are indeed the successful ones.** {Surah Aal Imraan, verse 104}

If a person does not give special attention to his obligation of Tableegh and only occasionally does something in this field, he will not be living up to this outstanding feature of this Ummah because verses of the Qur'aan indicate that past nations also did some Tableegh. The difference of this Ummah is that they regard this to be a special and independent duty.

Explaining the verse ***"You are the best of nations"***, Rasulullaah ρ has mentioned, "You are the completion of seventy nations (69 have passed before you). You are the best of them all and the most honoured in the sight of Allaah."[1]

Hadhrat Umar τ stated, "Whoever wishes to be included in this Ummah (the best of nations) should fulfil the clause (engage in enjoining good and forbidding evil and believe in Allaah)." This means that one should reform himself and make an effort to reform others as well.

Enjoining good and forbidding evil is therefore the duty of this Ummah. It is the responsibility of the Ambiyaa عليهم السلام that has been transferred to this Ummah. It is therefore a great and most valuable task. Whereas a Nabi υ always followed another Nabi υ to reform people in the past, this task is now left to the Ummah of Rasulullaah ρ because after him there shall be no more Ambiyaa عليهم السلام to come.

NOTE: In this verse, belief in Allaah is stated after enjoining good and forbidding evil whereas belief in Allaah is *the* most important thing a person should do and it is because of this, that all other deeds are accepted. The reason for this reverse in order is that the quality of belief in Allaah is shared between this Ummah and the previous Ummahs. On the other hand, the task of enjoining good and forbidding evil is exclusive to this Ummah and is therefore stated first in the verse. This exclusive duty is stated first because it is the primary objective of this verse and because no deed is accepted without Imaan (belief in Allaah), the clause ***"and believe in Allaah"*** is mentioned afterwards as a precondition to the acceptance of enjoining good and forbidding evil.

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[1] Mishkaat.

The Ummah of Rasulullaah ρ Shall Stand as Witnesses Against Other Nations on the Plains of Resurrection

Allaah says:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you *(the Ummah of Rasulullaah ρ)* **such a group that is moderate in nature so that you may be witnesses** *(on the Day of Qiyaamah)* **over people and the messenger** *(Rasulullaah ρ)* **a witness over you.** {Surah Baqara, verse 143}

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ρ said "On the Day of Judgement, Hadhrat Nooh υ will be summoned and asked whether he had propagated the message, to which he will reply in the affirmative. Thereafter his nation will be questioned as to whether he had brought the message to them. They will deny it, saying that no warner had come to them. Then Hadhrat Nooh υ will be asked as to who will testify to his word. He will reply, "Muhammad ρ and his Ummah." After saying this, Rasulullaah ρ addressed the Muslims saying, "Thereafter you will summoned and you will confirm his word saying that most assuredly Hadhrat Nooh υ had conveyed the message and propagated the Deen (religion)." It was then that Rasulullaah ρ recited the verse:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُواْ شُهَدَاء عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Thus We have made you *(the Ummah of Rasulullaah ρ)* **such a group that is moderate in nature so that you may be witnesses** *(on the Day of Qiyaamah)* **over people and the messenger** *(Rasulullaah ρ)* **a witness over you.** {Surah Baqara, verse 143}[1]

From other narrations it becomes evident that besides the people of Hadhrat Nooh υ the nations of other Ambiyaa عليهم السلام will also allege that their Ambiyaa (prophets) did not convey the message to them. Thereafter their prophets will also be asked whether they had fulfilled their responsibility. Upon replying in the affirmative, these Ambiyaa عليهم السلام will be requested to bring forth their witnesses. They will summon Rasulullaah ρ and his Ummah for this task. When this Ummah will be

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[1] Bukhari Vol.2 Pg.645.

questioned as to how they possessed knowledge concerning this matter. They will reply by saying, "Our Rasul ρ informed us that all the Ambiyaa (prophets) propagated the message to their respective nations." Rasulullaah ρ will then attest to the truthfulness of his Ummah.[1]

The Ummah of Muhammad ρ Have Been Given a Most Compassionate Nabi ρ

At the end of Surah Taubah (Surah 9), Allaah states:

لَقَدْ جَاءكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

Undoubtedly a Rasool ρ **from yourselves has come to you. The difficulties that afflict you are very distressing to him. He is anxious for** *(good to come to)* **you and extremely forgiving and merciful** *(gentle and kind)* **towards the Mu'mineen.** {Surah Taubah, verse 128}

Even if a voluminous book is written to explain this verse, it will be insufficient. The incidents depicting the gentle nature and compassion that Rasulullaah ρ displayed towards individuals of this Ummah and towards the Ummah in general are far too many for a simple person like myself to enumerate. If someone were to compile a book of such incidents, it would be a sizeable book indeed.

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ said, "My example and yours is like a person who lit a fire. When it began to brigthen all around him, moths began to fall into the fire. He tries to prevent them from flying into the fire, but they overcome him and continue to fall in it. This is my example. I am saving you from falling into the fire of Jahannam by grabbing hold of your waists. However, you are overpowering me and falling into it." This narration is reported in Bukhari. A narration of Muslim quotes that Rasulullaah ρ said, "My example and yours is that I am holding you by the waist to keep you away from the fire but you are overpowering me and falling into it."

There was no end to the compassion of Rasulullaah ρ. While he advised Imaams of salaah to lighten the salaah for the followers, he also

[1] Ruhul Ma'aani.

advised rulers to bring good news to their subjects instead of causing dislike. He emphasised that they should be lenient rather than harsh. On the night of Mi'raaj, Rasulullaah ρ returned to Allaah many times to have the number of obligatory salaah reduced and during his farewell Hajj he promised to intercede on behalf of his Ummah. He would sometimes spend the entire night weeping for the forgiveness of his Ummah as he repeated the verse:

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

"If You punish them, then verily they are Your slaves *(and You are at liberty to treat them as You please)***, and if You forgive them, then surely You are the Mighty, the Wise** *(and Your reason for doing so is filled with wisdom)***."** {Surah Maa'idah, verse 118}

Rasulullaah ρ always chose for the Ummah that which was most beneficial for them. Rasulullaah ρ once said, "A messenger from my Rabb came to give me a choice saying, 'You may either have half your Ummah entered into Jannah or you may choose to intercede on behalf of your Ummah'. I opted for the intercession. My intercession shall be for those who died without ascribing any partner to Allaah."[1]

NOTE: Rasulullaah ρ opted for intercession because if only half the Ummah were admitted into Jannah, he would then be unable to intercede on behalf of the other half. By choosing intercession, the entire Ummah stands to benefit equally. Had Rasulullaah ρ opted for the first option, it would have been to the tremendous detriment of half of the Ummah.

Hadhrat Abdullaah bin Amr bin Al Aas τ narrates that Rasulullaah ρ once recited the following verse quoting the words of Hadhrat Ibraheem υ:

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِّنَ النَّاسِ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي

"O my Rabb! Indeed these idols have misled many people. So whoever will follow me *(by believing in Towheed)***, then he is certainly from me."** {Surah Ibraheem, verse 36}

Rasulullaah ρ then recited the following verse quoting the words of Hadhrat Isa υ:

[1] Tirmidhi.

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

"If You punish them, then verily they are Your slaves *(and You are at liberty to treat them as You please)*, **and if You forgive them, then surely You are the Mighty, the Wise** *(and Your reason for doing so is filled with wisdom)*.**"** {Surah Maa'idah, verse 118}

Thereafter, Rasulullaah ρ prayed, "O Allaah! And my Ummah! O Allaah! And my Ummah!" He then started weeping. Allaah then said to Hadhrat Jibra'eel υ, "Go and ask Muhammad ρ why he is weeping." When Hadhrat Jibra'eel υ asked Rasulullaah ρ the reason for his weeping, Rasulullaah ρ mentioned the du'aa he was making and expressed his concern for the forgiveness of his Ummah. Allaah then instructed Hadhrat Jibra'eel υ saying, "Go to Muhammad ρ and tell him that we shall make him pleased with his Ummah and will not disappoint him."[1]

There were times when Rasulullaah ρ forsook certain actions for fear that they may become compulsory for his Ummah. The Ahadeeth report that Rasulullaah ρ led the Sahabah ψ in Taraaweeh salaah for a few night and then stopped it saying, "Seeing your enthusiasm, I feared that it should not become obligatory on you and then you would be unable to carry it out."[2]

Another Hadith states that once Hadhrat Aqra bin Haabis τ asked Rasulullaah ρ whether Hajj was obligatory on a person every year. Rasulullaah ρ told him afterwards, "Had I said yes, it would have become obligatory for you every year and you would have been unable to do it. Hajj is obligatory only once and more than that is optional."

Rasulullaah ρ was also extremely concerned that the Kuffaar should accept Imaan and would go from tent to tent and place to place to invite towards "Laa Ilaaha Illallaah". He would become extremely worried and grieved when people refused to accept his message. Allaah then removed these worries by revealing several verses of the Qur'aan. Amongst these are:

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلَى آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

[1] Muslim.
[2] Bukhari.

It should not be that you *(O Muhammad ε)* **destroy yourself in grief after them** *(after their rejection)* **because they do not believe in this communication** *(Qur'aan)*. *(It is not in your hands to ensure that they believe.)* {Surah Kahaf, verse 6}

The compassion of Rasulullaah ρ was for everyone. And why should it not be so when Allaah has stated:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have sent you *(O Muhammad ε)* **as a mercy to the universe.** {Surah Ambiyaa, verse 107}

Rasulullaah ρ was sent as a mercy to the entire universe. He did not even curse those people who waged war against him and caused him the greatest amount of difficulties. When Rasulullaah ρ went to Taa'if, he was treated most insolently by that chiefs and common folk alike. In fact, the youngsters even followed him out of the town and mocked him. Not stopping at this, they even pelted him with stones so much so that his shoes were covered in blood. Then when he was safe from them and had reached the forest, the angel appointed over the mountains came to him and said, "If you please, I shall cause these two mountains to collide thereby crushing everyone between. Otherwise, you may prescribe whatever punishment you feel fit." Being an icon of mercy, Rasulullaah ρ did not express the faintest intention of having the people punished. Instead, he said to the angel, "I hope from Allaah that if these people do not become Muslims, there should be such people from their progeny who will worship Allaah."

Hadhrat Abu Hurayra τ narrates that when Rasulullaah ρ was asked to curse the Mushrikeen, he said, "I have not been sent as a person who curses others. I have only been sent as a mercy to all." May Allaah shower his choices mercies and blessings upon him, his family and his followers.

Special praises for the Ummah of Rasulullaah ρ

Allaah says at the end of Surah Fatah:

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاء عَلَى الْكُفَّارِ رُحَمَاء بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي

التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad ε is Allaah's Rasool and those with him *(the Sahabah ψ)* **are stern against the Kuffaar and** *(yet)* **compassionate among themselves. You will see them sometimes bowing** *(in Ruku)*, **sometimes prostrating** *(in Sajdah, always)* **seeking Allaah's bounty and His pleasure. Their hallmark** *(by which they are recognised)* **is on their faces because of the effect of prostration** *(referring to the illumination and humility apparent on their faces)*. **This is their description in the Torah. Their description in the Injeel** *(Bible)* **is like that of a plantation that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer.** *(Allaah has nurtured the Sahabah ψ in this manner)* **So that the Kuffaar may be enraged by them** *(because of their animosity for Islaam and for the Sahabah ψ)*. **Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.** {Surah Fatah, verse 29}

Commenting on the ***"plantation"*** mentioned in the verse, Hadhrat Shah Saheb رحمه الله writes: "Initially there was only one person in the Deen, thereafter two persons, after which the Deen gradually strengthened during a time of Rasulullaah ρ and afterwards in the time of his successors."

According to other Ulema, **"sprouts its shoots"** refers to the period when Hadhrat Abu Bakr τ was the Khalifah, **"strengthens"** refers to the period when Hadhrat Umar τ was the Khalifah, **"becomes thick"** refers to the time of Hadhrat Uthmaan τ and **"stands on its own stem"** refers to the time of Hadhrat Ali τ.

Furthermore, the sentence **"So that the Kuffaar may be enraged by them"** makes it clear that the Kuffaar are ill pleased with the flourishing of the plantation of Islaam. It is from this verse that Ulema deduce that the person who is displeased with the Sahabah ψ is a Kaafir.

Rasulullaah ρ is Commanded to Consult with his Ummah

فَبِمَا رَحْمَةٍ مِّنَ اللّهِ لِنتَ لَهُمْ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لاَنفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّهِ إِنَّ اللّهَ يُحِبُّ الْمُتَوَكِّلِينَ

It is because of the mercy of Allaah that you *(O Muhammad ε)* **are lenient** *(gentle, forgiving, soft-hearted)* **with them** *(with the Sahabah ψ)*. **If you had been ill-tempered and hard-hearted, they would have all dispersed** *(run away)* **from around you. So pardon them, seek forgiveness for them and consult with them in matters** *(Rasulullaah ρ therefore consulted with the Sahabah ψ very often)*. **When you have taken a firm decision** *(after consulting with the knowledgeable ones)*, **then place your trust in Allaah** *(and not on your resources and decision)*. **Verily Allaah loves those who place their trust in Him** *(and will surely assist them)*.
{Surah Aal Imraan, verse 159}

This verse consoles and gives courage to the Ummah of Rasulullaah ρ. It teaches them to consult with each other and also shows their high status in that it suggests that they are fit to advise the noble Nabi of Allaah ρ.

There is no Difficulty in the Deen of the Ummah of Rasulullaah ρ

Allaah states:

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ

So whoever among you witnesses this month *(is alive during the month of Ramadhaan and is capable of fasting)* **should fast in it, while those who are ill or on journey, then** *(they should make up for the missed fasts by fasting)* **the same number of days at another time. Allaah desires ease for you** *(by allowing travellers and the ill to fast at a later time)* **and does not desire hardship for you.** {Surah Baqara, verse 185}

While praising Rasulullaah ρ in Surah A'raaf, Allaah says:

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالأَغْلاَلَ الَّتِي كَانَتْ عَلَيْهِمْ

...and he removes from them the burden and shackles *(the stern laws)* **that were** *(binding)* **upon them...**{Surah A'raaf, verse 157}

Towards the end of Surah Hajj, Allaah states:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

Strive for *(the Deen of)* **Allaah as you ought to strive for Him** *(as is required of you, with total devotion, perfection and without any ulterior motives)*. **He has chosen you** *(to be Muslims in the Ummah of the best Nabi ρ)* **and has not placed any hardship upon you in Deen.** {Surah Hajj, verse 78}

The above are all examples of the ease and concessions in the Deen. When on journey, salaah is halved and when a person is incapable if standing in salaah, he is allowed to sit and even lie down if this too is impossible. When there is no water available or when a person is incapable of using water, Tayammum may be made in the place of wudhu and ghusl. People who are travelling, ill, expecting or breast-feeding are even allowed to miss the fasts of Ramadhaan and keep them during another time.

While some of the previous Ummahs were required to cut off the impure parts of their clothes to become clean, all that is needed for the Ummah of Rasulullaah ρ is to wash it. In fact, when certain items like leather socks become impure with filth that has a body, all that is required is for the filth to be wiped off.

Rasulullaah ρ has also prohibited us from being harsh with ourselves. This means that it is sinful to disregard the ease that the Shari'ah offers. Rasulullaah ρ said, "Do not be harsh with yourselves, for then Allaah will be harsh with you. There were people who were harsh with themselves and then Allaah was harsh with them as a result you see only their remains in the monasteries. (Allaah refers to them when He says:)

وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ

They invented monasticism which We did not ordain for them. {Surah Hadeed, verse 27}

Hadhrat Anas τ reports that Rasulullaah ρ once saw an old man whose arms were clinging around the shoulders of his two sons as his feet were dragging along the road. When Rasulullaah ρ asked who he was,

the Sahabah ψ said that the man had taken an oath to walk to the Kabah. Rasulullaah ρ said to him, "Dear old man! Ride on an animal because Allaah is Independent of you and your oath." According to another narration, Rasulullaah ρ commanded him to ride an animal and then said, "Allaah does not require him to punish himself."[1]

[1] Mishkaat.

Mention and Praises of The Ummah of Rasulullaah ρ in the Ahadeeth

The Ummah of Rasulullaah ρ is Praised in the Torah

Hadhrat Ka'b Ahbaar رحمه الله mentioned that the following was recorded in the Torah: "Muhammad ρ is My chosen servant. He is not ill tempered and harsh, nor one who is noisy in the marketplaces. He does not combat evil with evil, but forgives and overlooks. His birthplace will be Makkah and he will migrate to Taybah. His rule will be in Shaam and his Ummah will praise Allaah excessively. They will praise Allaah in good conditions and adverse conditions and at every destination. They will express Allaah's greatness whenever ascending a height and will be watchful of the sun. They will offer salaah whenever the time sets in. Their lower garments will reach up to the middle of their calves and they will wash their limbs in ablution. Their caller to salaah will announce the Adhaan and they will form rows in battle and in salaah. Both these rows will be equal (in sincerity and resoluteness). Their Dhikr at night will be like the buzzing of the bees."[1]

Shaytaan Grieves when the Ummah of Rasulullaah ρ is Forgiven

Hadhrat Abbaas bin Mirdaas τ narrates that Rasulullaah ρ prayed to Allaah on the day of Arafah (10th of Dhul Hijjah) to forgive his Ummah. Rasulullaah ρ received the reply that all of the Ummah would be forgiven besides those who oppressed others because the oppressed ones have rights owing to them. Rasulullaah ρ implored Allaah to compensate the oppressed ones by giving them the bounties of Jannah and to then forgive the oppressors as well. This du'aa was however not accepted then. The following morning, Rasulullaah ρ left for Muzdalifah and again made this du'aa. On this occasion it was accepted.

Rasulullaah ρ laughed lightly when this du'aa was accepted. Hadhrat Abu Bakr τ then asked, "May my parents be sacrificed for you! You were not laughing before this. What has now prompted you to laugh?

[1] Mishkaat Pg. 170 and Daarmi Vol.1 Pg.15.

May Allaah always keep you laughing." Rasulullaah ρ replied, "When Allaah's enemy Iblees came to know that Allaah has accepted my du'aa and forgiven my Ummah, he threw sand on his head (in remorse) and cried out, 'Oh dear! Oh dear!' I am laughing at his pitiful condition."[1]

The author of the book *Lam'aat* states that the rights owed to others that are forgiven in this Hadith refers to those rights that the oppressor made an attempt to fulfil, but was unable to.

Hadhrat Ibraheem υ Sends Greetings to the Ummah of Rasulullaah ρ

Hadhrat Abdullaah bin Mas'ood τ narrates that Rasulullaah ρ said, "On the night that I was taken for Mi'raaj, I met Hadhrat Ibraheem υ. He said to me, 'O Muhammad ρ! Give your Ummah Salaam (greetings) from me and inform them that Jannah has excellent soil and sweet water. However, it is an empty plot of ground and its plants are:

سُبْحَانَ اللهِ وَ الْحَمْدُ لِلَّهِ وَ لاَ اِلهَ إلاَّ اللهُ وَ اللهُ أَكْبَر

What an honour that Allaah's friend and the father of the Ambiyaa عليهم السلام should send greetings to this Ummah and advise us through his son Rasulullaah ρ how to attain the bounties of Jannah. The words of Hadhrat Ibraheem υ tell us that although Jannah has many bounties, it is useless like a barren field for a person who does no good. This is because such a person will be deprived of it altogether. Just as seeds will flourish in soil that is fertile and which receives sufficient water of good quality, good deeds carried out in this world will reap lush rewards in the Aakhirah. Whoever does no planting here will receive nothing there.

The Effort of Hadhrat Moosa υ for the Benefit of the Ummah of Rasulullaah ρ

In a detailed narration of Bukhari and Muslim, Rasulullaah ρ states that when he reached the Sidratul Muntahaa, fifty salaah were made obligatory for his Ummah. Upon returning, he passed by Hadhrat Moosa υ, who asked what was ordained for the Ummah. When Rasulullaah ρ

[1] Mishkaat.

told him that fifty salaahs were ordained, Hadhrat Moosa υ said, "I have experience with people. I exerted myself greatly with the Bani Israa'eel (but they could not bear to perform so many salaahs. Indeed your Ummah will also not be able to perform so many salaahs.) Go and request your Rabb for a reduction."

Thereupon Rasulullaah ρ returned to Allaah and asked Allaah to make matters easier for his Ummah. The number of salaah was then reduced by ten (to 40). Again Hadhrat Moosa υ repeated what he had said earlier and Rasulullaah ρ returned to Allaah. The number was then lessened by another ten (to 30). When Rasulullaah ρ again passed by Hadhrat Moosa υ, he entreated Rasulullaah ρ to return again.

Thereafter the number was reduced to 20 and, later, to ten. When a further reduction was requested, Allaah reduced it to five. However, Hadhrat Moosa υ insisted that this was also too much. He said, "I have experience with people. I exerted myself greatly with the Bani Israa'eel (but they could not bear to perform so many salaahs. Indeed your Ummah will also not be able to perform so many salaahs.) Go and request your Rabb for a reduction."

When matters reached this point, Rasulullaah ρ told Hadhrat Moosa υ, "I have pleaded with my Rabb so many times that I am now too shy to return. I am pleased with the command and have handed affairs over to Allaah. When Rasulullaah ρ proceeded further, (Allaah commanded) a caller (to) announce, "I have completed my command and lightened the load of My servants." Another narration states that Allaah announced, "O Muhammad ρ! These are the five daily salaah. There shall be (the reward of) ten salaahs for each of them and they are therefore fifty salaahs."[1]

May the unlimited mercies and blessings of Allaah be showered on Hadhrat Moosa υ who wished well for weaklings like us and had fifty salaahs reduced to five. It is however sad to note that there are still people who forego their salaah, thereby destroying a great fundamental of Islaam.

[1] Mishkaat.

The Ummah of Rasulullaah ρ shall be the Largest in Number and the envy of Hadhrat Moosa υ

Hadhrat Anas τ narrates that Rasulullaah ρ said, "My followers shall be larger in number on the Day of Qiyaamah than those of any other Nabi and I shall be the first to knock on the doors of Jannah."[1]

Another narration states that Rasulullaah ρ said, "I shall be the first to intercede for people to enter Jannah. No Nabi shall have as many people who have believed in him as I shall have. In fact, there shall be some Ambiyaa عليهم السلام who will have only one person who believed in him."[2]

Hadhrat Abdullaah bin Abbaas τ reports that Rasulullaah ρ said, "I had been shown the various nations passing by with their Ambiyaa عليهم السلام. I saw some Ambiyaa عليهم السلام passing by with only one follower. There were others who had only two followers with them. There were also those Ambiyaa عليهم السلام who passed by with several followers while some had no followers at all. I then saw a group of people so large that they filled the space up to the horizon. I hoped that this would be my Ummah, but I was told that it was Hadhrat Moosa υ with his Ummah. I was then told to look. When I looked up, I saw so many people that they also filled the space up to the horizon. I was then told to look to one side and then to the other side. When I did so, I saw so many people that they filled each end up to the horizon. It was then told to me that this was my Ummah ahead of whom shall be seventy thousand people who would enter Jannah without reckoning. These are those people who do not take omens, do not use amulets and (for medical reasons) do not brand themselves. They have perfect trust in their Rabb."

Upon hearing this, Hadhrat Ukaasha bin Mihsin τ stood up and asked, "Pray to Allaah that I should also be amongst them." Rasulullaah ρ prayed, "O Allaah! Make him from amongst them." Thereafter, another person also stood up and said, "Pray to Allaah than that I should also be included amongst them." Rasulullaah ρ said, "Ukaasha has beaten you to it."[3]

[1] Muslim.
[2] Muslim.
[3] Bukhari and Muslim.

Hadhrat Ma'qal bin Yasaar τ narrates that Rasulullaah ρ said, " Marry women who are loving and who can bear many children because (on the Day of Qiyaamah) I shall boast about you in front of other nations."[1]

In the lengthy narration describing the Mi'raaj, Rasulullaah ρ says that upon reaching the sixth heaven he met Hadhrat Moosa υ who greeted him by saying, "Marhaba to you, a brother and Nabi!" As they proceeded further, Hadhrat Moosa υ began to weep. When he was asked why he wept, he replied. "A young man [i.e. Muhammad ρ] was sent as a Rasul after me and his followers to enter Jannah will be more than my followers who will enter Jannah."[2]

The Ummah of Rasulullaah ρ will be the First to Enter Jannah

Hadhrat Abdullaah bin Abbaas τ narrates that Rasulullaah ρ said, "I shall be the first person to shake the ring (on the door of Jannah) and Jannah will the opened for me. I shall then enter together with the poor Mu'mineen. I am saying this without any pride. In sight of Allaah, I shall be the most honoured of all people from the earlier times and from latter times. This too, I am saying without any pride."[3]

Hadhrat Burayda τ reports that Rasulullaah ρ said, "The people of Jannah shall fill one hundred and twenty rows. Of these, eighty rows shall comprise of people of people from my Ummah while the remaining forty rows will consist of people from all the other Ummahs combined."[4]

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ once said, "Hadhrat Jibra'eel υ took me by the hand and showed me the door of Jannah through which my Ummah shall enter." Upon hearing this, Hadhrat Abu Bakr τ asked, "O Rasulullaah ρ! I wish that I were also with you to see that door." To this, Rasulullaah ρ said, "Most definitely so, O Abu Bakr! You shall be the first from my Ummah to enter Jannah."[5]

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1 Mishkaat.
2 Bukhari and Muslim.
3 Tirmidhi.
4 Mishkaat.
5 Abu Dawood.

Hadhrat Abu Umaamah τ narrates that he heard Rasulullaah ρ say, "My Rabb has promised me that seventy thousand people from my Ummah shall enter Jannah without any reckoning and without any punishment. With each one of them shall be another seventy thousand and then my Rabb shall take three handfuls more of people and put them into Jannah."[1]

There are various narrations stating the number of people to enter Jannah without reckoning. According to another narration, Rasulullaah ρ said that Allaah's promise was to enter four hundred thousand people from his Ummah into Jannah without reckoning. "Do increase that, O Rasulullaah ρ!" requested Hadhrat Abu Bakr τ. Rasulullaah ρ then cupped his two palms together saying, "And this much (indicating that Allaah shall include a handful more of people)." When Hadhrat Abu Bakr τ again asked for more people to be included, Rasulullaah ρ again cupped his two palms together saying, "And this much."[2]

Whereas Allaah had initially promised seventy thousand people, Allaah had later increased the number through His sheer grace.

In the Hadith discussing the intercession of Rasulullaah ρ on the Day of Qiyaamah, Rasulullaah ρ says that he will fall prostrate beneath the throne of Allaah, praising and exalting Him with such words inspired by Allaah, which he had never known before. Then Allaah will say, "O Muhammad ρ! Raise your head. Ask and you shall be granted, intercede and your intercession shall be accepted!" Rasulullaah ρ will then plead, "My Ummah, O my Rabb! My Ummah, O my Rabb! My Ummah, O my Rabb!" Allaah will then tell Rasulullaah ρ to lead into Jannah from the right hand side door those people who shall have no reckoning. Rasulullaah ρ adds, "I swear by the Being Who controls my life! The doors of Jannah are as wide as the distance between Makkah and Hajar."[3]

An Outstanding Feature of the Ummah of Rasulullaah ρ on the Day of Qiyaamah

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1 Mishkaat. Note: Whenever the Qur'aan and Ahadeeth make reference to Allaah's hands, feet, face, etc we should tell ourselves that we believe it according to the manner in which Allaah intends its meaning to be understood. We should never regard these as literal body parts.
2 Sharhus Sunnah.
3 Bukhari and Muslim.

Hadhrat Abu Dardaa τ narrates that Rasulullaah ρ said, "On the Day of Qiyaamah, I shall be the first to be given permission to prostrate (before Allaah) and I shall be the first to be allowed to rise from the prostration. When I will look in front of me, I shall be able to recognise my Ummah from amongst all the other Ummahs. When I will look behind me, I shall be able to recognise my Ummah from amongst all the other Ummahs. When I will look to my right, I shall be able to recognise my Ummah from amongst all the other Ummahs. When I will look to my left, I shall be able to recognise my Ummah from amongst all the other Ummahs."

A Sahabi τ then asked, "O Rasulullaah ρ! How will you be able to recognise your Ummah when all the Ummahs from the time of Hadhrat Nooh υ will be present there?" Rasulullaah ρ replied, "Because of wudhu, the faces, hands and feet of my Ummah will shine brilliantly. No other Ummah shall have this feature. I shall also be able to recognise my Ummah because the records of their deeds shall be given to them in their right hands and because their progeny will be running before them."[1]

Judging from the verses of the Qur'aan, it is noted that receiving their records of deeds in the right hand is not the exclusive privilege of the Ummah of Rasulullaah ρ. Righteous people from the other Ummahs will also have this honour. However, the difference could be that this Ummah will be the first Ummah to receive their records in their right hands. It is also possible that this Ummah will receive their records in a special manner. Allaah knows best.

The Intercession of the Ummah of Rasulullaah ρ will be Accepted

Hadhrat Abdullaah bin Abul Jad'aa τ reports that he heard Rasulullaah ρ say, "Through the intercession of a single person from my Ummah, as many people as there are in the Banu Tameem will be entered into Jannah."

Hadhrat Abu Sa'eed Khudri τ narrates that Rasulullaah ρ said, "Undoubtedly, some people from my Ummah will intercede on behalf of a group, others will intercede on behalf of a tribe, others on behalf of a

[1] Mishkaat, narrating from Ahmad.

group of up to forty, while others will intercede on behalf of just one person. Eventually, every member of the Ummah will enter Jannah."[1]

The Ummah of Rasulullaah ρ will be the First to Cross over the Bridge of Siraat

Hadhrat Abu Hurayra τ mentions that Rasulullaah ρ stated, "Spanning across Jahannam is the Bridge of Siraat. I shall be the first of all the Ambiyaa عليهم السلام to lead my Ummah across. On that day, none besides the Ambiyaa عليهم السلام shall be able to speak and all they will be saying is, 'Safety, O Allaah! Safety, O Allaah!' Like the thorns of Jahannam's Sa'daan tree, there shall be iron hooks the size of which only Allaah knows. Because of their actions, people will be snatched up by these hooks and thrown into Jahannam. Some of them will be doomed (the Kuffaar who will then spend eternity in Jahannam) while others will fall into Jahannam in pieces and later find salvation (the sinful Mu'mineen)."[2]

Hadhrat Isa υ Praises the Ummah of Rasulullaah ρ

Hadhrat Layth رحمه الله reports that Hadhrat Isa υ once said, "On the Day of Qiyaamah, the scales (of good deeds) of the Ummah of Rasulullaah ρ shall weigh heaviest because their tongues are accustomed to the recitation of a Kalimah that those before them found difficult. The Kalimah is 'Laa Ilaaha Illallaah'."[3]

How true are the words of Hadhrat Isa υ! Those who have knowledge know about the various Adhkaar and recitation of 'Laa Ilaaha Illallaah' that the countless Soofi leaders from the Ummah of Rasulullaah ρ and their followers carry out. There are not only thousands but millions of people from the Ummah of Rasulullaah ρ throughout the ages who have recited this Kalimah millions of times during their lives. What a great bounty has Allaah blessed this Ummah with!

Even the Angels Envy the Ummah of Rasulullaah ρ

[1] Mishkaat.
[2] Mishkaat.
[3] Targheeb.

Hadhrat Abu Hurayra τ reports that Rasulullaah ρ said, "Allaah recited Surah TaaHaa and Surah Yaaseen a thousand years before the creation of the heavens and the earth. When they heard it, the angels exclaimed, 'How fortunate is the nation to whom this will be revealed! How fortunate are the hearts that will bear it! How fortunate are the tongues that will recite it!"[1]

How fortunate indeed is this Ummah whose little children have memorised the Qur'aan and whose tongues recite it with such fervour!

Some Important Features of the Ummah of Rasulullaah ρ

Hadhrat Jaabir τ narrates that Rasulullaah ρ said, "I have been granted five things that no other has been granted before me viz.

1. I have been assisted with such awe that the enemy is afraid of me at a month's distance (i.e. even though an enemy is a distance of a month's journey away from me, he will be overcome with awe for me.)

2. The entire earth has been made a place of salaah and purification for me. (Salaah can be performed anywhere and, in the absence of water, a person may use sand to purify himself by making Tayammum). Wherever any person of my Ummah finds the time for salaah, he should perform it (without having to search for a Masjid).

3. The spoils of war have been permitted for me and it was never permitted for any other before me.

4. I have been granted the intercession. (Only Rasulullaah ρ will be permitted to intercede on behalf of the entire creation on the Day of Judgement).

5. The Ambiyaa عليهم السلا before me were sent specifically to their own nations only, but I have been sent to the entire humanity.

Hadhrat Abu Maalik Ash'ari τ narrates that Rasulullaah ρ said, "Allaah has saved you from three things:

[1] Mishkaat.

1. That your Nabi should curse you, thereby causing the annihilation of you all.
2. That the forces of falsehood should overpower the forces of the truth (in a manner that the truth never rises again).
3. That you should all unite on falsehood.[1]

This means that the entire Ummah shall never unanimously agree with an act or belief that is incorrect. Therefore, Allaah is also in agreement with something that the Ummah unanimously agrees on.

Hadhrat Sa'd τ narrates that Rasulullaah ρ once passed by the Masjid of the Banu Mu'aawiya tribe. He entered the Masjid and performed two Rakaahs salaah in it. The Sahabah ψ also performed salaah with him, after which Rasulullaah ρ spent some time making du'aa. Rasulullaah ρ then informed the Sahabah ψ that he had made du'aa to Allaah for three things, two of which wee granted. The three du'aas were:

1. That Allaah should save the Ummah from perishing all at once because of drought. Allaah granted this du'aa.
2. That Allaah should save the Ummah from being drowned. Allaah granted this du'aa.
3. That Allaah should save the Ummah from fighting amongst themselves. Allaah did not grant this du'aa.[2]

In another narration of Muslim, it is stated that together with the du'aa to save the Ummah from drought destroying them, Rasulullaah ρ also made du'aa that no Kaafir enemy should kill off the entire Ummah.[3]

The Pond of the Ummah of Rasulullaah ρ

Hadhrat Samura τ reports that Rasulullaah ρ said, "(On the Day of Qiyaamah) Every Nabi shall have a pond (from which he will give his Ummah to drink) and the Ambiyaa عليهم السلام will boast about who has more people drinking from his pond. I have great hope that there will be more people drinking from my pond than from the fountain of any other Nabi."[4]

[1] Abu Dawood.
[2] Muslim.
[3] Mishkaat.
[4] Tirmidhi.

Hadhrat Thowbaan τ says that Rasulullaah ρ said, "My pond shall be so large as the distance between Aden and the city of Amman in the district of Balqaa[1]. Its water is whiter than honey, sweeter than water and its cups are as many as the stars in the sky. Whoever drinks from there shall never again be thirsty. The first to come there for water will be the poor Muhaajireen. They are those whose hair (in this world) is dishevelled, whose clothes are old and for whom doors (of rulers and the rich) do not open (because people regard them to be inferior)."[2]

Another narration states that the corners of the pond will be the same (it will be square shaped) and its fragrance will be sweeter than musk. It will have cups of gold and silver and two channels from Jannah flow into the pond, augmenting its water supply. The one channel is of gold and the other of silver.[3]

In a Hadith of Muslim, Rasulullaah ρ says, "I shall have to turn away the people of other Ummahs (from my pond) just as a person turns away the camels of other people from the drinking place of his camels." The Sahabah ψ enquired, "O Rasulullaah ρ! Will you be able to recognise us on the Day of Qiyaamah?" Rasulullaah ρ replied, "I shall certainly be able to recognise you because you will have a sign that no other Ummah will have. You will come to me at the pond with your faces, hands and feet shining with the effect of wudhu."[4]

The Major Sins of the Ummah of Rasulullaah ρ will be Forgiven and Intercession will be Accepted on their Behalf

Hadhrat Anas τ narrates that Rasulullaah ρ said, "My intercession shall be for those members of my Ummah who committed major sins."[5]

In a Hadith of Hadhrat Abdullaah bin Mas'ood τ describing the Mi'raaj, it is stated that Rasulullaah ρ was granted the following three things when he went for Mi'raaj:

[1] This distance does not reflect the actual size of the pond, but is given to indicate that the pond is exceptionally large. It is for this reason that Rasulullaah ρ sometimes mentioned the distance between Aden and Amman and sometimes the distance between Aden and Eela. The Arabs regarded these distances to be very lengthy.
[2] Mishkaat.
[3] Mishkaat.
[4] Mishkaat Pg. 487.
[5] Tirmidhi.

1. The five salaahs;
2. The concluding verses of Surah Baqara;
3. That the destructive sins of his Ummah will be forgiven provided they do not ascribe partners to Allaah.[1] (The destructive sins refer to the major sins that leads people to Jahannam.)

The Ummah of Rasulullaah ρ are not Accountable for Errors and Acts Done Forgetfully

Hadhrat Abdullaah bin Abbaas τ narrated that Rasulullaah ρ said, "Allaah has forgiven my Ummah for their errors and for the wrongs they do forgetfully or out of duress."[2]

Therefore, if a person commits a sin by mistake or because of forgetfulness, Allaah will not hold them accountable for it. Similar is the case with sins that someone is forced by another to commit. For example, if one completely forgot to perform salaah and remembered only after the time for the salaah had expired, Allaah will not hold him accountable in the Aakhirah even though it is still necessary to perform the Qadha salaah. If one is fasting and then mistakenly swallows some water while making wudhu, his fast will be nullified. However, although (according to the Hanafi Madh'hab) he will have to observe the Qadha fast afterwards, he will not be accountable in the Aakhirah. If a person was tied up and thereby incapable of performing his salaah, he will not be accountable for missing his salaah because of his situation. He will however be required to perform the Qadha salaah when possible.

NOTE: The above applies to acts that violate the rights of Allaah. However, if a person killed someone else by mistake or forgetfully, he will still be required to pay the Diyah (blood money). Similarly, if he destroyed someone's property by mistake or forgetfully, he will have to compensate the person for the loss. It should also be understood that being overwhelmed by circumstances surrounding one does not qualify as a situation of duress. For example, it is wrong to think that one will not be accountable for indulging in un-Islaamic customs on the occasion of weddings because one's wife or family is "forcing" one to carry them out. Such acts will still be sinful.

[1] Muslim.
[2] Mishkaat.

The Ummah of Rasulullaah ρ are Not Held Accountable for the Evil Whisperings of the Heart

Hadhrat Abu Hurayra τ reports that Rasulullaah ρ said, "Allaah has forgiven my Ummah for the evil whisperings of their hearts as long a they do not bring them on their tongues or convert them to actions."[1]
It is therefore clear that as soon as a person makes these evil thoughts verbal or practical, he will become sinful. For example, if a person thinks that Allaah is extremely unkind because he does not give him food, he will be excused for this evil thought. However, as soon as he speaks the words, he becomes a Kaafir. Similarly, the mere thought of committing fornication will not make one sinful until he actually carries out the immoral act.

The Rewards of the Ummah of Rasulullaah ρ

Hadhrat Abdullaah bin Umar τ narrates that Rasulullaah ρ said, "Your period compared to that of the previous nations is like the time between the Asr salaah and sunset. Your example with the Jews and the Christians is like a person who hired a few labourers to do some work. He stipulated a wage of one Qiraat for each of them and then said, 'Who will work from the morning until midday?' So for the Qiraat, the Jews worked until midday. The man then asked, 'Who will now work from midday up to Asr for one Qiraat?' So the Christians worked for the one Qiraat from midday until Asr. The man then asked, 'Now who will work from Asr until sunset for two Qiraats?' Remember well that you people are the ones that are working (a shorter period for a higher wage) from Asr up to sunset. Remember well that your rewards will be doubled. The Jews and Christians became upset and asked, 'We have more work for less wages.' Allaah asked, 'Have I oppressed you by not giving you something I owe you?' When they reply in the negative, Allaah said to them, 'This is undoubtedly My grace which I grant to whoever I please."[2]

This Hadith makes it evident that Allaah has favoured and blessed the Ummah of Rasulullaah ρ over the previous Ummahs by granting them double the reward for less work. None has the right to object because granting rewards is the prerogative of Allaah which He may give to

[1] Bukhari.
[2] Bukhari.

whoever He wills. Objecting to this would amount to gross disrespect because the duty of a servant of Allaah is only to do the act and to leave the rewards to Allaah. No one can demand anything from Allaah because He owes nothing to the creation. Allaah is at liberty to do as He pleases and none can question His actions.

A large book can be written to express how Allaah handsomely rewards this Ummah of Rasulullaah ρ for even the littlest deeds. For the purposes of this little booklet, we shall cite just as few examples.

1. The reward for every good deed is multiplied by a minimum of ten times. This reward is then multiplied further as much as Allaah wills for whoever He wills. The Qur'aan states:

   وَاللّٰهُ يُضَاعِفُ لِمَن يَشَاء

   And Allaah multiplies (rewards) for whoever He wills. {Surah Baqara, verse 261}

   According to the Ahadeeth, there are certain deeds that have their rewards multiplied seven hundred and seventy thousand times as well.

2. Allaah multiplies rewards so much that the reward for spending a date in the path of Allaah is multiplied until it equals the size of a mountain[1].

3. The rewards of deeds carried out during certain times are multiplied tremendously e.g. Ibaadah (worship) during *Laylatul Qadr* equals the Ibaadah of a thousand months.

4. Rewards for deeds are also multiplied when they are carried out in blessed places e.g. Hadhrat Abdullaah bin Abbaas τ narrates that when a person who goes for Hajj on foot and returns on foot shall receive the reward of seven hundred good deeds of the Haram for every step taken. When someone asked what the reward of a good deeds of the Haram was, Rasulullaah ρ informed him that it equalled the reward of a hundred thousand good deeds (done anywhere else). By this calculation, one good deed of the Haram equals seventy million deeds.

[1] Bukhari and Muslim.

According to another Hadith, the reward for a salaah performed in the Masjid of Makkah (the Masjidul Haraam) equals the reward of a hundred thousand salaahs performed elsewhere. It is also stated that the reward for performing a salaah in the Masjid of Madinah (Masjidun Nabawi) equals a thousand salaahs performed elsewhere. Hadhrat Hasan Basri رحمه الله has mentioned that the reward for a fast observed in the Haram of Makkah equals the reward of a hundred thousand fasts observed elsewhere. Similarly, the reward for a coin spent in Sadaqah in the Haram of Makkah equals the reward of a hundred thousand coins spent in Sadaqah elsewhere. By the same token, the reward for any good deed carried out in the Haram of Makkah equals the reward of a hundred thousand good deeds carried out elsewhere.

5. There are many things that are easy to recite and take very little time to recite, but their rewards are greatly multiplied e.g.

- ➢ An example of this is the recitation of the Qur'aan. For every letter recited, the reward of ten good deeds is recorded. The reward for reciting Surah Yaaseen (Surah 36) equals the recitation of the entire Qur'aan ten times, the reward for reciting Surah Zilzaal (Surah 99) equals the reward of reciting half the Qur'aan whereas the reward for reciting Surah Ikhlaas (Surah 112) equals the reward of reciting a third of the Qur'aan and the reward for reciting Surah Kaafiroon (Surah 109) equals the reward of reciting a quarter the Qur'aan. If a person recites Surah Ikhlaas ten times, a palace will be built for him in Jannah. Another narration states that if a person recites the concluding verses of Surah Aal Imraan at night, he will receive the reward of spending the entire night in Ibaadah. Yet another narration states that recitation of salaah Takaathur (Surah 102) accrues the reward of reciting a thousand verses of the Qur'aan.[1]

- ➢ Reciting Durood on (sending salutations to) Rasulullaah ρ once earns the reward of ten good deeds, gets ten sins forgiven, has the person's stages in Jannah raised ten times and has ten mercies of Allaah focussed on the person. According to another narration, when a person recites a single Durood, Allaah and His angels shower the person with seventy mercies.

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[1] Mishkaat.

- ➢ The reward for reciting "Al Hamdu Lillaah" fills the scale of good deeds, the reward for the recitation of "Subhaanallaah wal Hamdu Lillaah" fills the space between the heavens and the earth and the person who recites "Subhaanallaahil Azeem wa Bi Hamdihi" will have a date palm planted for him in Jannah. Whoever recites the following words in the marketplace shall have a million good deeds added to his account, shall have a million sins forgiven, shall have his stages in Jannah raised a million ranks and a palace will be constructed for him in Jannah. The words are:

لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيْتُ وَ هُوَ حَيٌّ لاَّ
يَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

(The above Ahadeeth are all quoted in Mishkaat)

- ➢ Whoever recites the following du'aa will earn the reward of forty thousand good deeds:[1]

لا إِلَهَ إِلاَّ اللهُ وَاحِداً اَحَداً صَمَداً لَّمْ يَتَّخِذْ صَاحِبَةً وَّ لاَ وَلَداً وَّ لَمْ يَكُنْ لَّهُ كُفواً أَحَدٌ

All a person's past sins will be forgiven when he recites the following du'aa after eating:

أَلْحَمْدُ لِلّهِ الَّذِي أَطْعَمَنِي هذَا الطَّعَامَ وَ رَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّي وَ لاَ قُوَّةٍ

All a person's past and future sins are forgiven when he recites the following du'aa when dressing:[2]

أَلْحَمْدُ لِلّهِ الَّذِي كَسَانِي هذَا وَ رَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّي وَ لاَ قُوَّةٍ

- ➢ If a Mu'min recites the following du'aa morning and evening, Allaah takes the responsibility to make him happy on the Day of Qiyaamah:[3]

رَضِيْتُ بِاللَّهِ رَبّاً وَ بِالْإِسْلَامِ دِيْناً وَّ بِمُحَمَّدٍ نَبِيّاً

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[1] Haakim.
[2] Abu Dawood.
[3] Tirmidhi.

- The person who sits in his place after performing the Fajr salaah and then engages in Dhikr until sunrise, followed by two Rakaahs salaah thereafter, he will receive the reward of a complete Hajj and Umrah.[1]

6. Rewards for good deeds are multiplied during times of evil and anarchy. Rasulullaah ρ therefore said to the Sahabah ψ, "After you there shall come days to exercising patience. Whoever will be patient during those days (by remaining steadfast on their Deen) will be (like a person) holding on to burning coals. A person who carries out a good deed during such times will receive the reward of fifty persons carrying out the same deed during other times." The Sahabah ψ enquired, "O Rasulullaah ρ! Will they receive the reward of fifty persons?" "Yes," replied Rasulullaah ρ, "the reward of fifty of you people who do the same deed."[2]

   According to another Hadith, Rasulullaah ρ said that a person who engages in Ibaadah during times of murder, anarchy and trials is like a person who migrates to Rasulullaah ρ himself.[3]

   Another narration reports that Rasulullaah ρ said, "During the last period of this Ummah, there will be people who will receive the same rewards as those of earlier times. They will enjoin good, forbid evil and fight those who spread corruption."[4]

7. A reward for carrying out a good deed is earned by merely intending to do it.[5]

8. Being a cause for someone else doing a good deed will also earn one the same reward as the doer himself. One manner in which this is done is to show a person how to carry out the act. Another manner is to prepare or provide the means for the person to carry out the act. Yet another manner of doing this is to free the person for the act. Rasulullaah ρ has mentioned that whoever donates provisions for a warrior fighting in the path of Allaah has also fought and whoever stays behind to care for the family of a warrior

[1] Targheeb.
[2] Mishkaat.
[3] Mishkaat.
[4] Mishkaat, from Bayhaqi.
[5] Mishkaat.

fighting in the path of Allaah has also fought.[1] Another example is providing food for a fasting person to terminate his fast. In this case, the person who provides the food will also earn the reward of the fasting person without the reward of the fasting person being diminished in the least.[2]

Another method of earning such rewards is by means of perpetual charity such as publishing books, building Masaajid and madrasahs, having wells or canals dug or building a place for travellers to stay. The rewards of such deeds are perpetuated because the doer of the deed continues receiving rewards even after his death for as long as others benefit from the deed.

9. If one sincerely intends to do an act and is either incapable of doing it or did not have the opportunity to do it, he will be rewarded for the act. Rasulullaah ρ has spoken about a person whom Allaah has blessed with both knowledge and wealth. He is therefore conscious of Allaah when he uses his wealth. He employs the wealth to join family ties and in good causes, always keeping the rights of Allaah in mind (by paying zakaah, Sadaqah, etc). Such a person is of an elevate rank. There is then another person who has the knowledge but lacks the wealth. However, his intention is sincere when he thinks that if he had the wealth, he would spend it like the first person. Both these people will have the same reward.[3]

   Another Hadith states that if a person sincerely desires to be martyred, he will be accorded the status of a martyr even if he dies on his bed (at home).[4]

   Hadhrat Anas τ narrates that as Rasulullaah ρ was returning from the expedition to Tabook and was close to Madinah, he said, "There are certainly many people in Madinah who have shared the rewards you earned for every valley you traversed." Surprised, the Sahabah ψ asked, "O Rasulullaah ρ! Even though they had been in Madinah?" Rasulullaah ρ replied, "Even though they were in Madinah because they were prevented (from marching with you) by valid excuses."[5]

[1] Bukhari and Muslim.
[2] Mishkaat.
[3] Tirmidhi.
[4] Muslim.
[5] Bukhari and Muslim.

10. A person will be rewarded for an act that was left incomplete for some reason he could not help. For example, Rasulullaah ρ mentioned that a person who had left his home for Hajj, Umrah or Jihaad and then passes away en route, he will received the same reward as one who actually performed Hajj or Umrah or fought in Jihaad.[1] Allaah says in the Qur'aan:

وَمَن يَخْرُجْ مِن بَيْتِهِ مُهَاجِرًا إِلَى اللّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللّهِ

Whoever leaves his home to make Hijrah towards *(a place where he can fulfil the commands of)* **Allaah and His Rasool ρ and then death finds him** *(en route)*, **without doubt his reward is assured** *(set aside)* **by Allaah.** {Surah Nisaa, verse 100}

Rasulullaah ρ has mentioned that the person who sleeps with the intention of waking up to perform the Tahajjud salaah shall receive the reward for Tahajjud even though he sleeps through it.[2]

11. Hadhrat Uthmaan τ narrated from Rasulullaah ρ that the person who performs his Isha salaah in congregation will receive the reward of spending half the night in Ibaadah and the person who then performs his Fajr salaah in congregation will receive the reward of spending the entire night in Ibaadah.[3]

12. The reward for salaah in congregation increases as the number of people performing increases. A Hadith therefore states that two people performing salaah in congregation is better than them performing it individually. Similarly, three persons performing salaah in congregation is better than two persons performing salaah in congregation. In a like manner, Allaah loves it more when more people perform their salaah in congregation.[4]

13. If a Muslim plants any tree or plant that is a source of benefit for people, animals and birds, he shall continuously receive the reward for this act as long as the creation benefits.[5]

[1] Mishkaat.
[2] Mishkaat.
[3] Muslim.
[4] Abu Dawood.
[5] Mishkaat.

14. A person who expresses gratitude to Allaah as he eats is rewarded like a person who exercises patience as he fasts.[1]

15. When a Muslim leaves home to proceed towards the Masjid solely for the purpose of salaah, his rank in the Aakhirah is raised with every step he takes and a sin of his is forgiven likewise.[2]

16. Hadhrat Aws bin Aws τ narrates that from Rasulullaah ρ that a person will be rewarded with a year's fasting and year's salaah if he observes the following on a Friday: He makes his wife take a bath (by having intercourse with her to safeguard his chastity), himself takes a bath, proceeds early to the Masjid, goes on foot to the Masjid, listens to the Khutba from the beginning, with complete attention and without indulging in any vain act.[3]

17. Hadhrat Abu Hurayra τ narrated from Rasulullaah ρ that when a person who believes in Allaah and has faith in the rewards rears a horse for the purpose of Jihaad in the path of Allaah, the fodder he feeds the horse, the water he gives it to drink and even the dung it excretes will lend their weight to his scale of good deeds on the Day of Qiyaamah.[4]

18. Hadhrat Abdullaah bin Abbaas τ narrates from Rasulullaah ρ that when a child looks at his parents with affection, each glance will earn him the reward of an accepted Hajj. The Sahabah ψ then asked Rasulullaah ρ, "Even if he glances at them a hundred times a day?" "Yes," replied Rasulullaah ρ, "for Allaah is extremely Great and Pure (from fearing a loss)."[5]

19. Hadhrat Abu Ayyoob Ansaari τ reported the statement of Rasulullaah ρ in which it is stated that after observing the fasts of Ramadhaan, when a person augments them with six fast during the month of Shawwaal, he will receive the reward of fasting for the entire year. If a person therefore observes these fasts every year, it will be as if he fasted throughout his life.[6]

[1] Mishkaat.
[2] Mishkaat.
[3] Tirmidhi, Abu Dawood and others.
[4] Bukhari.
[5] Mishkaat.
[6] Muslim.

20. Certain simple actions are counted as gratitude for great bounties. For example, a person will not be accountable for the food he eats if before the meal he recites:

بِسْمِ اللَّهِ وَ عَلَى بَرَكَةِ اللَّهِ

and then after the meal recites:

أَلْحَمْدُ لِلّهِ الَّذِي هُوَ أَشْبَعَنَا وَ أَرْوَانَا وَ أَنْعَمَ عَلَيْنَا فَأَفْضَلَ

A narration of Abu Dawood states that a person will have expressed sufficient gratitude for the bounties of the day if he recites the following du'aa in the morning:

اَللَّهُمَّ مَا أَصْبَحَ بِيْ مِنْ نِّعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لا شَرِيْكَ لَكَ فَلَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ

If this du'aa is recited in the evening, one would have offered sufficient thanks for all the bounties received that night.

A Hadith also states that every person has 360 joints in his body and that he is required to offer Sadaqah for each one of them (as a token of gratitude). When the Sahabah ψ asked in astonishment how this was possible, Rasulullaah ρ replied, "Burying mucus lying in the Masjid (removing dirt from the Masjid) and removing things lying on the road (are forms of Sadaqah by which thanks can be offered for Allaah's bounties). If you are unable to do this, then perform two Rakaahs of Duha salaah (also called Chaasht salaah, performed at midmorning) and this will be ample gratitude."[1]

21. The salaah performed after using the Miswaak is seventy times superior to the salaah performed without having used the Miswaak.[2]

22. Sins are forgiven by carrying out good deeds. Allaah says in the Qur'aan:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

Verily good deeds wipe out evil acts. {Surah Hood, verse 114}

[1] Mishkaat.
[2] Mishkaat.

The Ahadeeth make it clear that Hajj wipes out all previous sins and that every salaah wipes out the sins performed between that salaah and the previous salaah. Another Hadith also tells us that when a person performs wudhu properly, all the sins committed by the washed limbs are also washed off.[1]

Rasulullaah ρ said, "I have strong hope that by observing the fast of the day of Arafah (9th of Dhul Hijjah), the previous year's sins as well as the future year's sins will be forgiven. I also have strong hope that the past year's sins will be forgiven for fasting on the day of Aashura (10th of Muharram)." [2]

NOTE: Ulema state that when one's good deeds exceed one's minor sins, then after they are forgiven, the gravity of the major sins are reduced (by virtue of the good deeds). Should a person have no or very few minor sins to his account, the good deeds then serve to keep reducing the gravity of the major sins until they are finally obliterated.

23. The promise of Jannah and of mansions in Jannah are made for deeds that are relatively simple e.g. Jannah is promised for the person who replies to the Adhaan[3]. Another Hadith[4] states that all eight doors of Jannah are flung open for the person who recites the following Kalimah after wudhu:

اَشْهَدُ اَنْ لا اِلَهَ اِلا اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُه

A house in Jannah is promised for a person who performs twenty Rakaahs of salaah after Maghrib[5] and a golden house in Jannah is in store for the person who performs twelve Rakaahs of Duha salaah.[6]

24. There are also several deeds by virtue of which a person is assured safety from Jahannam. An example of this is the narration appearing in Tirmidhi and Abu Dawood stating that Jahannam is

[1] Mishkaat.
[2] Muslim.
[3] Hisnul Haseen.
[4] Muslim.
[5] Tirmidhi.
[6] Tirmidhi.

forbidden for the person who regularly performs four Rakaahs Sunnah before the Fardh of Zuhr and four Rakaahs afterwards.

Another Hadith states that if after performing the Maghrib salaah and before speaking to anyone, a person recites:

اَللَّهُمَّ اَجِرْنِي مِنَ النَّار

seven times, he will not enter Jahannam if he passes away that night. Similarly, if he recites it seven times after the Fajr salaah before talking to anyone, he will not enter Jahannam if he passes away that day.

25. It is through the great benevolence of Allaah that as soon as a person makes the intention to do good, he is already rewarded. Furthermore, he is also rewarded for all the preparations he makes to carry out the deed. An example is when a person performs salaah, he is not only rewarded for the salaah itself. He is also rewarded separately for the acts he carries out to be able to perform salaah. He is therefore also rewarded for the wudhu, for going to the Masjid, for doing so in the dark, for waiting in the Masjid for the Salaat to commence, etc. When dealing with Allaah the rewards are far more than a person can imagine. Allaah says in the Qur'aan:

فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

Whoever believes in his Rabb has neither loss nor humiliation to fear. {Surah Jinn, verse 13}

The Virtues of those Members of the Ummah of Rasulullaah ρ who will Come Towards the End

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ once said to the Sahabah ψ, "You are living in a time when you will be destroyed (taken to task) for omitting even a tenth of what you have been commanded to do. However, a time will come when a person will attain salvation by carrying out only a tenth of what he has been commanded to do."[1]

The author of *Mirqaat* writes that this Hadith refers to carrying out the obligatory duty of *Amr bil Ma'roof wan Nahy anil Munkar* (enjoining others to do good and forbidding them from evil). This means that if the Sahabah ψ failed to fulfil this obligation as it ought to be done and omitted ten percent of it, they would be taken to task. The reason is they lived in a time when Deen was dominant and people easily accepted the teachings of Deen told to them. However, as time elapsed, the injunctions of Deen gradually left the lives of people and there were fewer people who practiced the Deen as it ought to be practiced. In fact, people who turned away from the Deen and who blatantly mocked the Deen and the Muslims dominated societies. In short, the environment of Deen was lost. Fortunate therefore are those who practise and propagate the Deen in an environment where their efforts meet with opposition. It is such circumstances that fulfilling even ten percent of the obligation of *Amr bil Ma'roof wan Nahy anil Munkar* will secure salvation for a person.

Hadhrat Abu Hurayra τ narrates that Rasulullaah ρ said, "Those with true (natural) love for me will also be those who come after me and wish that they could see me even though they had to sacrifice their families and children."[2]

Hadhrat Abu Hurayra τ also narrates that Rasulullaah ρ once went to the graveyard and said:

اَلسَّلامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِيْنَ وَ إِنَّا إِنْ شَاءَ أَللهُ بِكُمْ لاَحِقُوْنَ

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[1] Tirmidhi.
[2] Muslim.

Greetings to you, O people of Imaan! Inshaa Allaah, we shall soon be joining you.

Thereafter, Rasulullaah ρ said, "I wish that I could see my brothers." "Are we not your brothers, O Rasulullaah ρ?" asked the Sahabah ψ. "You are my companions," replied Rasulullaah ρ, "My brothers are those people who are yet to come to this world."[1]

The statement "You are my companions" means that together with being my brothers, you people are also my companions because you are living in my time. The fact that you are practising Muslims is no wonder compared to those people who come after me and who will believe in me without seeing me.

There is another narration in which Rasulullaah ρ once asked the Sahabah ψ, "Whose Imaan do you regard as most astonishing?" When the Sahabah ψ said that it was the Imaan of the angels, Rasulullaah ρ commented, "(What is so astonishing about their Imaan?) How can they not have Imaan when they are in the presence of their Rabb?" The Sahabah ψ then said, "Perhaps it is the Imaan of the Ambiyaa عليهم السلام that is most astonishing." Rasulullaah ρ said, "How can they not have Imaan when revelation descends on them?" "Then it must be our Imaan that is most astonishing," responded the Sahabah ψ. "Whet is so astonishing about your Imaan," asked Rasulullaah ρ, "when I am in your midst?" Rasulullaah ρ then explained, "The Imaan of those people is most astonishing who will come after me (who will believe in me without seeing me), who will only see the pages of the Book (Qur'aan) and believe in whatever it contains."[2]

Hadhrat Abu Umaamah τ states that he heard Rasulullaah ρ say, "Glad tiding for those who believe in me after having seen me and seven times glad tidings for those who believe in me without having seen me."[3]

NOTE: The above Ahadeeth do not imply that the status of Muslims coming after the Sahabah ψ is in any way superior to that of the Sahabah ψ. The virtues of the Muslims after the Sahabah ψ is in its place but nothing compared to the virtues of the Sahabah ψ, as is

[1] Muslim.
[2] Bayhaqi in *Dalaa'ilun Nubuwwah*.
[3] Ahmad.

established by the Qur'aan and the Ahadeeth. Of course, we should be proud of being from this segment of the Ummah and should be grateful to Allaah for it.

There Shall Always be People of Truth and Reformers Amongst the Ummah of Rasulullaah ρ

Hadhrat Mu'aawiya τ narrates from Rasulullaah ρ that his Ummah shall always have people who will remain devoted to the commands of Allaah. Those who refuse to assist them and those who oppose them will be unable to harm them and they will remain in this condition until they eventually succumb to death.[1]

This Hadith makes it clear that there will always be people from the Ummah of Rasulullaah ρ who will remain steadfast on the truth and will die as staunch supporters of the truth. It will make no difference whether people support them or oppose them. In any event, they will remain devoted to the cause of the Deen.

A narration of Tirmidhi quotes the words of Rasulullaah ρ that until the Day of Qiyaamah, there will always be a group from his Ummah who will receive assistance from Allaah. It will make no difference to them whether others support them or not.

Hadhrat Jaabir bin Samura τ narrates that Rasulullaah ρ said, "This Deen shall always be firmly established. For it to be established until the Day of Qiyaamah, a group of Muslims will always be fighting."[2]

In his *Kitaabul Madkhal*, Imaam Bayhaqi رحمه الله has quoted that Rasulullaah ρ stated, "There shall be people of knowledge in every era who will purify it (the knowledge of Deen) from the adulterations of those who commit excesses, from the lies of people of falsehood and from the interpretations of ignoramuses."

In a narration of Abu Dawood, Hadhrat Abu Hurayra τ states that Rasulullaah ρ said, "Without doubt, at the beginning of every hundred years, Allaah shall send a person (a reformer) who will assist the Deen for the sake of Allaah."

[1] Bukhari and Muslim.
[2] Muslim.

The promises of Allaah are always true and will always be fulfilled. Had there not been groups of people from the time of the Sahabah ψ who remained devoted to the truth, the Deen would have been distorted by people such as the Mu'tazila, the people of Bid'ah, false claimants to prophethood, those who reject the Ahadeeth and those who propose their own interpretations of the Qur'aan. However, the Muhadditheen, Fuqahaa and Soofiya shall always be there to defend the Deen.

Some Members of the Ummah of Rasulullaah ρ had been given the Glad Tidings of Entry into Jannah Already in this World

Hadhrat Abdur Rahmaan bin Auf τ narrates that Rasulullaah ρ said, "Abu Bakr shall be in Jannah, Umar shall be in Jannah, Uthmaan shall be in Jannah , Ali shall be in Jannah, Talha shall be in Jannah, Zubayr shall be in Jannah, Abdur Rahmaan bin Auf shall be in Jannah, Sa'd bin Abi Waqqaas shall be in Jannah, Sa'eed bin Zaid shall be in Jannah and Abu Ubaydah bin Jarraah shall be in Jannah."[1]

Because the names of these Sahabah ψ were mentioned in one statement and in one sitting, these Sahabah ψ are known as the *Ashara Mubashara* (the ten persons who were given the glad tidings of Jannah). It does not mean that other Sahabah ψ were not given such glad tidings. Amongst the Sahabah ψ whom Rasulullaah ρ said would enter Jannah were Hadhrat Ukaasha bin Mihsin τ, Hadhrat Faatima رضي الله عنها, Hadhrat Hasan τ, Hadhrat Husayn τ, the wife of Hadhrat Abu Talha ψ, Hadhrat Abdullaah bin Salaam τ, Hadhrat Thaabit bin Qais τ and several others. May Allaah include us amongst them. Aameen.

Jannah is Looking Forward to Certain Members of the Ummah of Rasulullaah ρ

Hadhrat Anas τ narrates from Rasulullaah ρ that Jannah is looking forward to the entry of three persons. They are:

- Hadhrat Ali τ
- Hadhrat Ammaar τ

[1] Tirmidhi.

- Hadhrat Salmaan τ.[1]

Allaah has Sent a Message that Certain Members of the Ummah of Rasulullaah ρ Should be Loved

Hadhrat Buraydah τ narrates that Rasulullaah ρ said, "Allaah has sent me a message commanding me to love four persons. Allaah has also informed me that He loves them." When the Sahabah ψ begged to be informed who the four were, Rasulullaah ρ said, "Ali is amongst them! Ali is amongst them! Ali is amongst them! The others are Abu Dharr, Miqdaad and Salmaan. Allaah has commanded me to love them and has also informed me that He loves them."[2]

There Shall be no Eternal Punishment for the Ummah of Rasulullaah ρ

Hadhrat Abu Moosa Ash'ari τ narrates that Rasulullaah ρ said, "This Ummah of mine is showered with mercy. They will not suffer (eternal/intense) punishment in the Aakhirah. In this world, their punishment shall take the form of trials, earthquakes and killing."[3]

This Hadith tells us that the Ummah of Rasulullaah ρ is specially blessed. Most of them shall have their sins atoned for in this world by trials and calamities like earthquakes. In this manner, their sins will be forgiven and it will only be a small percentage who will have to suffer for their sins in Jahannam.

CAUTION: This Hadith in no way implies that a member of the Ummah of Rasulullaah ρ will not at all be punished in the Aakhirah because the statement of Rasulullaah ρ is clear in which he states that many people from his Ummah will be removed from Jahannam by his intercession.[4]

[1] Tirmidhi.
[2] Tirmidhi.
[3] Abu Dawood.
[4] Mishkaat.

A Reflection

The forgoing pages containing verses of the Qur'aan and Ahadeeth of Rasulullaah ρ make the high status and virtues of the Ummah of Rasulullaah ρ abundantly clear. This Ummah is considered to be the best of Ummahs both in this world as well as in the Aakhirah.

Our Nabi ρ will be given the honourable position of *Maqaam Mahmood* in the Aakhirah and it will be through his intercession for all of mankind from the first to the last that mankind will be saved from great agony on the Day of Qiyaamah. This Ummah of Rasulullaah ρ will stand witness against the other nations and they will also be the largest of all Ummahs. The Ummah of Rasulullaah ρ will be recognised from all the other nations by virtue of the brilliance of their faces, arms and feet because of wudhu.

Although the virtues mentioned are general, they do not necessarily apply to every individual of the Ummah. There will be those who will have to suffer punishment for their sins in Jahannam. I am emphasising this only because people should not stop doing good after reading the virtues of the Ummah. Worst still is that they should then start doing evil because their evil acts can only bring them destruction. Since Allaah has given us so many bounties and has promised tremendous rewards for little actions, we should increase in good deeds as gratitude to Allaah instead of being complacent.

Even though Rasulullaah ρ was the best of creation, he exerted himself so much in Ibaadah that his feet would actually swell. When he was asked why he exerted himself so when Allaah had forgiven all his past and future errors, he replied, "Should I then not be a grateful servant?" It is therefore evident that when one's status is elevated, his attention towards Allaah should be increased. A trait of an ingrate is that as he receives more bounties but still violates the commands of Allaah.

Because of his compassion for the Ummah of Rasulullaah ρ, Hadhrat Moosa υ had the number of salaahs reduced from fifty to five. However, the Ummah is destroying even these five. Hadhrat Ibraheem υ gave his regards to the Ummah with the message that they should fill their Jannah with the recitation of:

سُبْحَانَ اللهِ وَ الْحَمْدُ لِلَّهِ وَ لاَ اِلهَ اِلاَّ اللهُ وَ اللهُ أَكْبَر

However, instead of reciting this so that our places in Jannah can be filled with plants and trees, we are oblivious of Dhikr and more interested in speaking of worldly tales. Whereas Rasulullaah ρ spent entire nights crying for the forgiveness of this Ummah, we seem most undeserving by soiling ourselves with sins. This is most unbecoming and disgraceful for the Ummah of Rasulullaah ρ.

Whereas Hadhrat Isa υ praised us for having tongues that are accustomed to the recitation of 'Laa Ilaaha Illallaah', we accustom ourselves to swearing and vulgar talk instead. Whereas the Torah lauds us for praising Allaah during times of good and ill-fortune, we are unmindful of Allaah during good times and complaining during times of ill-fortune. The Torah also stated that this Ummah of Rasulullaah ρ will wear their lower garments to the middle of their calves and that they would be mindful of the sun to monitor the times of salaah. However, it is unfortunate that when the time for salaah arrives and even when the Adhaan is called out, we not at all affected.

While the Qur'aan had given the title of the best of Ummahs because we ought to be enjoining people to do good and forbidding them from evil. Regrettably, instead of calling people to good, we are actually driving them away from Islaam by our evil conduct. Non-Muslims are receiving the impression that the evil conduct we portray is taught by Islaam. They think that it is pointless accepting Islaam because they see no difference between us and them. Far from fulfilling the role that distinguishes us as Muslims, we are rather driving people away from the true Deen.

Although we are accustomed to seeing our subordinates violating the laws of Allaah and perpetrating all evils, not even a crease appears on our foreheads. We remain apathetic and do not bother to prevent them from their wrongs. Worse still is the fact that we actually assist them in their evil and maintain normal relations with them in a manner that they never realise the error of their ways.

We should therefore mend our ways and realise that we ought to fulfil our obligation to Tableegh and ourselves carry out good deeds so that we can have a good name in Allaah's books and become worthy of the honourable title of the best of Ummahs.

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Cover 2

The Virtue of the Ummah of Rasulullaah (S.A.W)

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